1:Redfield E-5 (1926-1927)1930
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178 463 learned his trade in Mexico City. Here he has entered into the freer economic competition that characterizes the city, and his abilities have enabled him to survive by means of a trade or profession which he is fitted to carry on. The herb-doctor, the *chirimitero*, the mask-maker, and the others of this group have, it would seem, more often inherited their professions, come into them almost inevitably. This is clear for the *chirimiteros*, *huehuechihque*, and maskmakers; information is lacking as to the herb-doctors and midwives. The techniques employed by the specialists of the first class are those of modern European civilization. Those of the second class are, for the most part, ancient heritages of the Indian culture. The art of the [177] fireworks-maker is a European importation, but it is one early acquired and long practised in folk culture. Information from other villages[1] suggests that, like other specialists in the second group, it tends to become a mystery, a knowledge transmitted reluctantly to only chosen individuals.

In almost every case it is lamented, by the members of the group, that the specialists of the second group are becoming fewer. There used to be many *chirimiteros*; now there are but three. Young men want to learn to play the violin rather than the *chirimía*. The few remaining *huehuechihque* are overworked. The greater need for

[424] [428] [1] "In such wisdom lies precisely the success of the trade and because of its precious formulas, reserved in most rigorous secrecy, pass from father to son as an inestimable legacy, and only on rare occasions to the greatest worker, generally the future son-in-law, as a recompense for great ability." (M. C. de Mendiolabal, "Powder That Kills and Powder That Amuses," *American Pathways*, III [1927], 15).

2:Lewis E-5 (1943-1948) 1951 NU37 Tepoztlan NU37

Many are made of heavy satin and velvet and trimmings of lace braids, tiny mirrors, sequins, and gold fringe. Some men go to Mexico City to purchase the finest materials. The wigs worn are also more elaborate, and many are lighted by electric light bulbs placed in the brim and worked by concealed batteries. The cost of a complete charola outfit was between 100 and 300 pesos in 1944. By 1947, the cost had risen to over 600 pesos. An interesting aspect of the Carnaval is that the masked participants frequently ridicule and caricature popular figures in the village, much to their discomfiture.

Fiesta of Ash Wednesday, celebrated in the parish church: Initiates Lent and brings with it obligations to fast, pray, light candles at the altar, pay *limosnas*, etc. Most Tepoztecans go to church to "take the ash." They believe that the cross made on their foreheads by the priest protects them against sorcery and evil acts of enemies. This belief is strengthened by the fact that the ashes used are those from the burning of old images of holy figures. It is customary for Tepoztecans to bring old images to the sexton to be burned. When Lent begins, the images in the central church and in the chapels are ceremonially covered with purple cloths by men who have inherited the honor from their fathers.

Fiesta of First Friday of Lent, celebrated in Chalma and Juxtepec: Two mayordomos in Tepoztlán organize pilgrimages to these holy centers. Each mayordomo has a banner with images of the Santo Señor de Chalma and the Santo Cristo of Juxtepec. The pilgrimage to Chalma includes the women, children who will sing to the image. The group going to Juxtepec includes dancers.

Fiesta of Second Friday of Lent, celebrated in Cuautlán Only: How Tepoztecans attend this fiesta.

Fiesta of Third Friday of Lent, celebrated in Tepoztlán: Because of the late date of Tepoztlán many Tepoztecans go [illegible] and the [illegible] of the Carnaval go to the [illegible] Local merchants go to [illegible] and [illegible]

Fiesta of Fourth Friday of Lent, celebrated in Tepoztlán: In honor of the Virgin de [illegible] Tepoztecans go to [illegible] Many Tepoztecans go to [illegible] Many Tepoztecans go to [illegible] Many Tepoztecans go to [illegible] Many Tepoztecans go to [illegible]

Fiesta of Fifth Friday of Lent, celebrated in Tepoztlán Only: How Tepoztecans attend this fiesta.

Fiesta of Holy Friday of Lent, celebrated in Metepec and Tenejapan: Both towns have important fairs on this occasion. Pilgrimages to Tenejapan are organized by the mayordomía of Holy Mother, and to Metepec by the mayordomía of the Santo of Palm Sunday. Those who go generally take many flowers to sell, especially the yellow-red flower, and buy in return pottery, tobacco, dried squash, gourds, and other products of the region.

March 19, Fiesta of San José, celebrated in Santa Cruz: The large image of San José is housed in the barrio chapel along with other saints. Since the devotees of this image have been steadily increasing, there is talk of building a separate chapel for the image.